

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Behold, faith cometh not by signs, but signs follow those that believe. Yea, signs come by faith, not by the will of men, nor as they please, but by the will of God.” DOCTRINE AND COVENANTS, 63: 9, 10.

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MARY—MOTHER OF THE REDEEMER

ELDER JAMES H. ANDERSON

(Concluded from page 807)

MORE months passed; and the greatest of the Cæsars is used to fulfil the word of God. Under the rule of this emperor the great city of Rome was “being changed from brick to marble,” say the secular historians. His government must have taxes. “There went out a decree from Cæsar Augustus, that all the world should be taxed” (Luke 2: 1), for Rome then assumed to govern all the known world. In Palestine, each family was directed to assemble “every one into his own city.” Because Joseph as the head of the family was of the house and lineage of David, he and his wife Mary must proceed “unto the city of David, which is called Bethlehem” (Luke 2: 4). Bethlehem was a long distance from Nazareth, and the way was a hard one for Mary to travel—there were no modern conveyances. But the command of Cæsar must be obeyed; the trip was made. Mary reached Bethlehem, the place designated by the prophet (Micalah 5:2) for the birthplace of the Messiah, “He that is born King of the Jews” (Matt. 2: 2). Unwittingly, yet precisely, the great Cæsar had done his part in compliance with the word of the Lord. Joseph and Mary were in Bethlehem, “the city David.” “And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.”

Application was made at the inn for necessary accommodation. There was no room for Mary, notwithstanding that her condition required special consideration. No room for the greatest event to that time in human history! It was otherwise occupied. What of Israel to-day, with the second coming of the Messiah drawing near? But to return to Joseph and Mary; this couple of

kingly descent in Israel must abide elsewhere! And there, Mary "brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2: 7).

"On Friday, April 5th, Jesus was born." That is the computation by Dr. Robert Young, the eminent English Oriental scholar and Bible analyst (*Young's Analytical Concordance of the Bible*, article Jew, page 544, edition 1924). It was the time of the Feast of the Passover. This makes Jesus thirty-three years of age at the time of His death (3 Nephi 8: 5), and not thirty-three years and six months as many Bible commentators insist. At that time it was spring, and the shepherds near Bethlehem were watching their flocks with care, lest the sheep might break into nearby vineyards or gardens.

THE ROYAL BIRTH OF CHRIST

In those days it was unsafe for Judeans to speak openly of the expected Deliverer. But out on the open plains with darkness shutting them in, the shepherds could while away their time discussing passing and particular events. On this night, these shepherds were talking of that promised King who, so their teachers said in secret, was soon, very soon, to appear and repel their enemies. As night wore on, the conversation had fallen into a few short sentences spoken from time to time, when suddenly a light, above the brightness of the sun which had sunk below the horizon hours before, enveloped them with a strange splendour; "and they were sore afraid." In the glorious shaft of light they beheld an angel, who bade them not to fear, and went on: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2: 8-14). They were told where to find the babe and how to identify Him, and they then listened to a burst of heavenly song. Let us think:

O never hath sweeter message
 Thrilled home to the souls of men!
 And the heavens themselves had never heard
 A gladder choir till then.
 For they sang that Christmas carol
 Which never on earth shall cease:
 "Glory to God in the Highest,
 On earth, good will and peace."

To Bethlehem the shepherds went "with haste, and found Mary, and Joseph, and the babe lying in a manger." The child was "wrapped in swaddling clothes;" but it is not to be assumed that the royal colours of blue and white and gold in those swaddling clothes, carefully preserved in this family and renewed when required, were not a distinguishing feature, for such would not be the fact. These evidences were necessarily present. The shepherds told of the glorious vision which came to them; then

they "returned, glorifying and praising God," and "made known abroad" what had occurred.

On the eighth day the child was given the name Jesus, as the angel had directed both Mary and Joseph (Luke 2:31; Matt. 1:21); and at the expiration of forty days He was taken to the temple—as was wont to be the case in one of royal birth among the Jews—where an offering of a pair of turtle doves was made. The acceptance of this offering indicated that Joseph was not wealthy.

At the temple, the prophetess Anna, then more than a hundred years of age, gave praise "of him to all them that looked for redemption in Jerusalem;" and the aged priest Simeon also rendered a blessing at which Joseph and Mary marvelled, he being inspired of the Holy Ghost (Luke 2:25-39). But Simeon did more; for he prophesied "unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed." It was a prediction of the coming antagonism toward Jesus, of the varying experiences of Israel in the centuries to come, and especially of the sorrows to be felt by Mary before the mortal life of her firstborn Son was closed.

THE WISE MEN OF THE EAST

Now comes another striking event, both as to the recognition of Mary in the royal line of David and the efforts of the Evil One to make God's purposes of no avail. There were learned men dwelling in the country to the east of Palestine, where they were free from the domination of Herod. These wise men often are called Magi, after a cult of Persian priests, because Persia is east of Palestine. But the title is a misnomer. How many there were of these is not stated; the best source says seven princes, with a large retinue of followers. In any event they were of sufficient standing to get an interview with Herod, and to create quite a stir in Jerusalem. Two items relative to these visitors are definite: They were versed in astronomy, as were Enoch and Abraham; and they were Israelites, though perhaps not Jews. None other than Israel were looking for a King of David's line who could be worshipped. The men knew the predictions of Israel's prophets, and were well aware of the fact that at the birth of Christ a new star would appear in the firmament (Helaman 14:5; 3 Nephi 1:21), and they had discovered it just at this time (Matt. 2:2). They hastened to Jerusalem and sought an interview with Herod the king, "saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." They were worshipping the Son of God, not a mere human potentate.

This fact of worship was known to Herod, for "he demanded of them where Christ should be born" (Matt. 2:4). The Jews in

their temporal distress might look for a temporal deliverer, but not so "the wise men from the east." These were looking for a divinely promised King who would bring spiritual deliverance to the world, one whose message and mission should be as the angel said to the shepherds: "I bring you good tidings of great joy, which shall be to all people" (Luke 2: 10). This was the King which "the star in the east" indicated to them. It was this King, her Son, for whom Mary was a witness of a wonderful and gorgeous ceremony when those wise men, seeing her child, "fell down and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matt. 2: 2, 11); and they were not sparing in their gifts. What marvelous joy came into Mary's soul at this recognition of God's parentage in her royal Babe!

THE MISSION OF THE CHRIST

But the wise men's cavalcade did not inspire Herod with the thought of a King "not of this world." To him, his dynasty was in danger. He must destroy this Christ: The spirit of Satan possessed him. He "was troubled, and all Jerusalem with him." When the wise men failed to return to him, he set about with his murderous design, from which both Jesus and John now escaped. Did he think that in his action he was disclosing God's foreknowledge long since foretold? "Out of Egypt have I called my Son" (Matt. 2: 15, 18; Hos. 11: 1). Joseph, Mary, and the young child hastily made their way to Egypt by way of Hebron, and Beersheba, and traveled the very route that British war forces, land or naval, came by way of in 1917, from Egypt, and delivered Jerusalem from Turkish rule. Two years later, the exiled family returned along the coast route, avoiding Jerusalem, to Nazareth, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

One incident that caused Mary some uneasiness is given in the youth of Jesus. He was taken, then twelve years of age, on a visit to Jerusalem. When the return began, he "tarried behind" at the scene in the temple, "sitting in the midst of the doctors, both hearing them and asking them questions" rather puzzling. His mother, discovering that He was not with the returning company, became greatly worried. Back to Jerusalem they went, and Mary and her husband were amazed at His questioning of the learned doctors. Like most sorrowing, loving mothers, when relieved of a great strain of anxiety, she mildly chided Him. In that gentle manner so notable with Him in after life, He reminded her of His divine parentage, of which she had been His informant: "Wist ye not that I must be about my Father's business?" And he was so engaged; Mary understood, though others did not; and she "kept all these sayings in her heart" (Luke 2: 41-51).

What an overwhelming joy came into the soul of this Mother of the Redeemer when He entered upon His mission, attended by its wonderful divine approval! How anxious she was at the enmity shown toward Him by the leaders of her people! Always she was deeply solicitous of His welfare. At one time in Nazareth, when there was sharp issue between Him and the Pharisees (Matt. 12: 38-50; Mark 3: 32-35), with His brethren she seemed eager to speak to Him. A bystander sought to call Him to them, but he reminded the intervener that He could not be disturbed or retire from the discussion, saying that they who did the will of His Father were His relatives. But no word of rebuke to His mother. He was at the marriage in Cana of Galilee (John 2: 1-5). His mother reminded Him that there was no wine. He mildly told her not to interfere, as His time there to act had not come; and she directed the servants: "Whatsoever he saith unto you, do it." Always, she heeded His advice. When His Nazareth neighbours contemptuously referred to Him as a "carpenter, the son of Mary," He reminded them that Mary's Son was a prophet "not without honour" (Mark 6: 3-6).

JESUS' THOUGHTFULNESS FOR HIS MOTHER

And at that momentous hour, when "there stood by the cross of Jesus his mother," what pangs of indescribable sorrow came to that mother-heart over His mortal fate! What memories came as she saw the sacrifice of her sinless son, known to her to be the Son of the Eternal God! He was the One whom she loved and looked to beyond all else on earth! The historian gently closes the door to man's conjectures by recording that He gave His loved mother into the care of the disciple whom He loved, John the Apostle, as one who would provide for her comfort and safety beyond any other: "And from that hour that disciple took her into his own home" (John 19: 25-27).

Once more, and only once, is this Mother of the Redeemer mentioned in the Gospel record. Many stories and legends have been built around her, all of these imaginary and unworthy of reverence because baseless. Mary had come to the greatest miracle in all recorded history, the victory over death in the resurrection of her beloved Firstborn—a miracle wrought for the blessing of all mankind. The resurrected Jesus was to her a compensatory joy beyond all that she had theretofore felt. He ascended into heaven, with an angelic promise of return. Following this memorable event, the historian says that at the scene of supplication and prayer the deep and abiding comfort of which no human tongue can adequately describe, there were in an upper room with His chosen disciples, Mary the mother of Jesus, with His brethren (Acts 1: 12-14). This is the last mention of Mary, in the Bible annals.

And this lovely, beautiful woman, "highly favoured of the Lord"

in His blessing to all the human family, whose life experiences carried her to sublimer heights of joy and into deeper pangs of a mother's sorrow than any other of her sex whom earthly history names, in due time, but possibly not at an advanced age owing to the burden of enmity from her own race in Palestine, passed to her mortal rest with an unshakable personal knowledge of the accomplished resurrection which also would come to her, for her eternal exaltation and glory, to dwell with God and His Christ forevermore, where she never again will long for the touch of a vanished hand or the sound of a voice that is stilled in death. "O the greatness and the justice of our God! . . . For he delivereth His saints from that awful monster the devil, and death, and hell. . . . And he cometh into the world to save all men if they will hearken to his voice" (2 Nephi 9: 19, 21). Thus the cunning plans of the Evil One all go awry when pitted against the will of Righteousness!

STRUGGLES FOR RIGHTEOUSNESS

ELDER G. RONALD CARTER

A FEW YEARS AGO, several nations were engaged in a terrible conflict known in the annals of history as the great World War. Millions of men and women answered their country's cry for volunteers and responded willingly to duty's call. They went wherever they were sent by the authorities over them. As loyal citizens they left their homes, their loved ones and their all to enter lands new and strange to them that they might serve their country. They endured the hardships, suffered the privations and exposure, and underwent the dangers incident to war life.

Thousands sacrificed their lives in the great struggle. They thus showed their fidelity, constancy and devotion to the nation they represented. We honour them as heroes who fought for a cause—for doing their duty.

The World War was predicted by prophets of God, as were many other "wars and rumours of wars." In all ages God has sent His servants to warn the people of what will come to pass. Daniel records a dream and promises its fulfilment in the coming of the ten independent kingdoms to be established in the last days. Modern history reveals the fact that ten separate kingdoms have recently been established. Again, Daniel says: "In the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other people, but it shall break into pieces and consume all these kingdoms and it shall stand forever."

In the year 1830 this prophecy began to be fulfilled. God did set up a kingdom. Joseph Smith, after proving himself worthy, was

chosen by God and ordained by His Holy servants to act as His earthly minister in the reestablishment of His Church. Joseph was to bring forth the fulness of Christ's sacred laws and to set up again the Gospel plan in its fulness and purity, that all who would, might obtain eternal salvation.

Through the testimony of the truth and the help of immediate believers, thousands came to know and accept the truth—to become members of God's kingdom. Being divinely ordained, this organization has grown and spread very rapidly, despite the persecutions its adherents endured. Its members were volunteers for the cause of God. They suffered severely at the hands of their would-be "Christian" brethren of the world. Not a few of them sacrificed their lives, property, rights as citizens, and underwent much privation in upholding the laws and ordinances of God and His Church. The Prophet Joseph and his brother Hyrum were among the martyrs in this great struggle for righteousness. We likewise honour them as heroes—they fought for the right and did their duty.

All through the history of the Latter-day Saints we find that they have been harassed and driven, oftentimes by members of their own families, until they reach the safety and security of Zion. And according to their works they shall be judged and rewarded and justified.

To-day we are ever pushing forward under the leadership of Christ, receiving His word as He reveals it to His servants, the prophets. The words of Daniel are rapidly being fulfilled. This latter-day kingdom is breaking into pieces the prejudices of the world and is gradually consuming the evils of the whole earth.

We are "not ashamed of the Gospel of Christ, for it is the power of God unto salvation." We still meet opposition. Persecution is still manifest towards us. We must remember that Christ Himself said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." We must not excite persecution by untoward acts, but must live the Gospel and do the bidding of the Master.

We are still engaged in a great conflict—not only for country, nations and earthly kingdoms, but for the kingdom of Almighty God. We are endeavouring to save all humanity. By so doing and by constantly obeying all of God's holy laws we work out our own salvation and install a gateway, whereby those who have passed before us will have the same golden opportunity.

"GO YE out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often to one another. And let every man call upon the name of the Lord."
DOCTRINE AND COVENANTS 133: 5, 6.

THURSDAY, DECEMBER 26, 1929

EDITORIAL

TO ONE AND ALL: A HAPPY AND PROSPEROUS NEW YEAR!

GIVE THANKS TO THE LORD

I WILL praise the name of God with a song, and will magnify him with thanksgiving. The humble shall see this, and be glad: and your heart shall live that seek God. For the Lord heareth the poor, and despiseth not his prisoners. Psalm 69, verses 30, 32, 33.

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing.

Know ye that the Lord is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.—PSALM 100.

PROMISING YEARS

AT THE BIRTH of the year 1830, the world was pained with spiritual blindness. Christian creeds the world over differed; men sought for light and followed one will-o'-the-wisp after another, one preacher after another, trying to obtain inward satisfaction—religious truth. One brilliant light alone pointed the way towards salvation—a light that blinded perverters of the word of God, that brought hissings and railings from the so-called “religious leaders” of modern Christendom—the light of truth held high by a new prophet, Joseph Smith. And with this light the modern prophet was preparing the way for the restoration to earth again of the Gospel of Jesus Christ, in its original purity and its sublime fulness.

Soon after the new year was born, almost before it began to take serious cognizance of the world, the Church of Jesus Christ of Latter-day Saints was organized. Six faithful men, by Divine commandment and in accordance with existing statutes, met and organized themselves into this religious body on April 6th, 1830. The prepared path soon became a wide road, reaching to the uttermost parts of the earth, directing men and women everywhere to the new truths revealed from heaven; and many there

were who followed, and are, who still follow, that road to join with the Saints of God.

Now another, more promising year than 1830, perhaps, is about to come forth. Great opportunities for the benefit of our fellow-men are within our reach. One hundred years the Lord has poured out His Spirit upon all flesh. Within the Church of God we have had a century of progress. Great light and knowledge have come to men in that time, for which all are thankful. But within the Church of Christ "greater light," still daily illuminates the pathway of Latter-day Saints—Priesthood power and the gift of the Holy Ghost have been delegated by the Lord to His servants for the benefit of all.

During this Centennial Year of 1930, we must more than ever before, live in accordance with the true word and teachings of God; we must show the world through thought, speech and action, just what "Mormonism," so-called, has to offer suffering humanity in the way of relief and salvation; we must gird ourselves as members and friends of this Church and be true representatives of our Master, Jesus Christ. In this spirit, let us hail 1930!

WESTON N. NORDGREN

ALL TRUTH—OR A PART?

ELDER MELVIN E. DUNKLEY

THE QUESTION is often asked: "What makes 'Mormonism' such a living, dynamic force in the lives of those who accept its precepts and teachings?"

The answer lies in the ideas of life that are wrapped up in its philosophy. The idea that man is literally of divine origin; that in the resurrection he will have a glorified, indestructible body; that we will actually know each other in our future estate; and that having lived pure and holy lives, we will be exalted—these are distinguishing ideas and doctrines of "Mormonism." This is the most noble conception of man's existence that has ever been given to mankind or made known to the human mind—the explanation as God gives it to us in the form of the Gospel plan of eternal salvation. It exalts and purifies our ideas and enriches our lives.

Although these are but a few of many such far-reaching ideas contained in the great tree of "Mormon" doctrine, yet around them are built a philosophy for the solving of all questions placed before us. We find that the lives of men are greatly influenced by some sort of philosophy; and if this philosophy is a crystallization of religious ideas and ideals, we can readily see the effect it is going to have upon the individual for right living.

In the world about us there are various organizations, both religious and social, in the possession of a grain of truth—one

idea that is their foundation. Around this they build their structure and their philosophy. And in the possession of it, they mould and influence the lives of thousands of people.

Is it not reasonable then, that the possession of many ideas—ideas of truth—will have a much greater force in the shaping of human character and the destiny of that creed's adherents? So it is with "Mormonism"—it is built upon the rocky foundation of, and accepts all, truth.

BE PREPARED

ELDER EDWARD L. HALL

THE Boy Scout motto, "Be Prepared," means that each Scout should be able to overcome all conditions that confront him from day to day; that he may, by living up to the Scout laws, be able to give an account of his deeds at any given time.

Holders of the Priesthood of God in the Church of Christ are known as "Minute Men." They must live according to the laws of the Priesthood—honouring and obeying it so that when called upon to act, they may be prepared to give counsel to their brethren, and at all times teach the truths of the Gospel of Christ; or if needs be, to go forth into the world and preach the restoration of the Gospel of Christ in this last dispensation.

The Lord has said in modern revelation that because of the calamity that would befall mankind, He gave, through Joseph Smith the prophet, laws and commandments whereby man may avoid calamities and gain salvation in the kingdom of God. Are you abiding by all those laws? Are you going to be prepared, when Christ comes, to give an account of yourselves? Will you receive the answer: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many"? Will you be as one of the foolish virgins, caught napping, without oil in your lamp, or will you be prepared, with your lamp polished and its oil replenished so that you may joyfully meet the Bridegroom?

Let us not procrastinate, but labour unceasingly for our salvation in the kingdom of God. Let us all "Be Prepared."

YOUR NEW YEAR'S RESOLUTION

ELDER CLYDE M. HOPKINS

EXPERIENCE teaches us that we are guided by our thoughts, either to success or failure. In a measure, we are masters of our own fate, inasmuch as we have the power to think right—to think elevating thoughts, and then to put them into action in our lives. To attain self-control is to win the longest and hardest battle we

have individually to fight. We cannot govern others until we can manage ourselves.

Our thoughts are seldom hidden from others, for our actions reveal them to all. Therefore, as we follow our thoughts to the desired end, if we think in the right direction, we will attain whatever righteous goal we seek; and at the same time, if we live rightly, with constant and conscious effort to achieve true happiness, we will achieve it, and we will be admired by those about us for our courageous stand.

The best New Year's resolution to make is to think right thoughts—edifying, pure and noble thoughts, that will bear the scrutiny of both God and man; thoughts that will point to us the path to happiness, and that will bring others who follow after us, in our footsteps, safely to eternal life and joy. Others watch us; let us watch ourselves and improve the source of all our actions and speech—our thoughts. Then our lives will become living sermons, and we will represent the Church, state, community, home and family of which we are a part, in living, imperishable characters. Our deeds will be written in the hearts of men, testifying to the benefit and value of our thoughts.

THE NEW YEAR

THE bright fire's burning,
 For home we're yearning—
 But no! Why yearn to-night?
 In this great land
 We'll take our stand,
 And fight, fight for the right!

At the Master's call
 We left our all—
 Our homes and loved ones dear;
 But the pleasure there
 Cannot compare
 With the joy from service here!

Do we get pay
 For the time we stay?
 O, yes. But not in money—
 Do you ever see
 The busy bee
 Get pay for gathering honey?

She gets her pay
 From the joy to-day
 Of working 'mongst nectar'd flowers;
 While from the shoals
 We gather souls
 To beautify heaven's bowers.

HAROLD H. BLACKMORE

NOTTINGHAM DISTRICT CONFERENCE

THE autumn conference of the Nottingham District was held at Hucknall on Sunday, December 15th, 1929. "The Restoration of the Priesthood" was the theme of conference in the morning session.

In attendance were Mission President A. William Lund and Sister Josephine B. Lund from the British Mission office; Elder Weston W. Taylor from the European Mission office; President William A. Dawson, Sheffield District; President Clyde L. Thomas, Norwich; and the following missionaries of the Nottingham District: President Wesley B. Ward, Elders Kendall H. Curtis, Douglas Donaldson, Joseph S. Brough, Don R. Patterson, Marion S. Johnston, B. Glenn Marble, E. Glenn Taylor, Richard M. Gledhill, Kelvin A. Baldwin, W. Layton Barlow, Lester D. Fisher, Marvel F. Andersen, Merrill Parke Gunnell and James C. Rawlinson.

In the evening President Lund spoke on the "Mormon" missionary system, and stressed the Latter-day Saint ideals of purity and faithfulness in life. Favourable reports of the conference appeared in the *Nottingham Evening Post*, *The Nottingham Guardian*, the *Nottingham Evening News* and the *Nottingham Journal*.

A District social was held on the Saturday night before conference in the Hucknall Branch hall, and those who attended enjoyed a well-arranged program.

THE MISSIONARY SPEAKS

Prayer. The recent editorial in the *Star*, on family prayer, struck me very forcibly. We are carrying this admonition to those "outside of the fold." Our landlady rejoiced when we offered to extend our daily devotions to include her family.

JOHN W. ADAMS, London District

FROM THE MISSION FIELD

Swedish Mission Arrival: Elder George Ove Overson, St. Johns, Arizona, arrived at Stockholm, Sweden, on December 5th, to labour in the Swedish Mission.

Releases and Departures: The following missionaries have been honourably released and have returned to their homes in America: H. Grant Vest—Norwich District and British Mission office—released on December 6th, and Adrain L. Orme—Norwich, Nottingham and Ulster Districts—released on December 1st, sailed from Cherbourg, aboard the *Berengaria* on December 24th.

Branch Conferences: Of the Bolton Branch, Manchester District, held

on December 8th. "Our Talents" was the theme of the morning session. President Paul A. Peterson, Elders Elmont H. Crawford, T. Bruce Jenkins and Henry B. Squires spoke at the evening service.

Of the Middlesbrough Branch, Newcastle District, held on Sunday, December 8th. The theme: "Is 'Mormonism' of God or of man?" proved interesting to all in attendance. Missionaries attending the services were President Weston R. Clark, Elders G. Ronald Carter, Eldon P. Darley, Merlin L. Hamilton, Lorin Daniels and Colin M. Edward.

Of the Nuneaton Branch, Birmingham District, held on Sunday, November 24th. The theme of the Sunday School session was "Repentance." The speakers were President Edward L. Blacker, Elders John W. Southwick, J. Clyde Sumsion and Karl C. Durham. Both meetings were well attended.

Arrivals and Assignments: The following missionaries arrived at Southampton aboard the *Leviathan* on December 14th; they have been thus assigned:

For the British Mission: Owen Lavor Andreasen, Cleveland, Idaho, to the Welsh District; William LaFrantz Stephens, Ogden, Utah, to the Welsh District; Glen Terrence Dixon, Salt Lake City, Utah, to the Sheffield District; James C. Rawlinson, Delta, Utah, to the Nottingham District; Leo Ernest Bevan, Tooele, Utah, to the Birmingham District; Fay Ephraim Bates, Salt Lake City, Utah, to the Newcastle District; Clarence Henry Taylor, Salt Lake City, Utah; to the Newcastle District; Sidney George Atkin, Tooele, Utah, to the Birmingham District; Paul B. Larsen, Preston, Idaho, to the London District; Cyrus W. Greaves, Preston, Idaho, to the Birmingham District; Angus Smith Bodily, Preston, Idaho, to the Leeds District; Harold C. Williams, Salt Lake City, Utah, to the Leeds District; Irving T. Duffin, Aberdeen, Idaho, to the London District.

For the French Mission: Albert Forbes Foster, American Fork, Utah.

For the German-Austrian Mission: Orson Silver Cannon, Bountiful, Utah; George Smith Peterson, Salt Lake City, Utah; Philip Wendell Nelson, Salt Lake City, Utah; Harlow B. Sharp, Salt Lake City, Utah; Francis Melvin Chipman, Salt Lake City, Utah; Joseph S. Miller, Salt Lake City, Utah; Glen Stewart Humphreys, Logan, Utah.

For the Netherlands Mission—John Louis Spitters, Tooele, Utah; Kenneth Scott Hancock, Salt Lake City, Utah; Charles A. Lofthouse, Willard, Utah; Kenneth G. Allen, Salt Lake City, Utah; Wilmer W. Tanner, Fairview, Utah; Hoyt William Brewster, Salt Lake City, Utah; Sylvester M. Dalebout, Ogden, Utah.

For the Swiss-German Mission: Martin Hornberger, MacLeod, Alberta, Canada; Horatio Gubler, LaVerkin, Utah; LeGrand D. Spencer, Logan, Utah; Douglas O. Winn, Salt Lake City, Utah; Herbert J. Seifert, Murray, Utah; Philip H. Buehner, Salt Lake City, Utah; John Leo Schwendiman, Newdale, Idaho; Joseph Gilpin Sanborn, Salt Lake City, Utah; Clarence Holbrook Lee, Woods Cross, Utah; Vernon G. Moser, Bancroft, Idaho; Joseph Raymond Spencer, Salt Lake City, Utah.

Doings in the Districts: *Birmingham*—At a baptismal service held in

the Handsworth Chapel, Birmingham, on Saturday, December 7th, seven persons were baptized by Elders William E. Egbert, Lysle P. Monson and LeRay Swainston; confirmations were given by Mission President A. William Lund, President Edward L. Blacker, Elders John W. Southwick, Lucian C. Reid, Therald N. Jensen, Philip D. Quayle and J. Clyde Sumsion.

After the union meeting on December 7th, the Sparkbrook Branch Relief Society sponsored a very successful sale of work.

Hull—On Sunday, November 24th, a joint M. I. A. and Genealogical conference was held in the Gainsboro Branch. Special musical numbers were provided. Local members spoke on the necessity of active co-operation in these two organizations, and told of their present value. Missionaries in attendance were Elders Frederick W. Ralison and Glen S. Barton.

To raise funds for the needy at Christmas time, a sale of work was held by the Gainsboro Branch Relief Society on Thursday, November 28th. Many people attended and all enjoyed themselves.

Liverpool—Thanksgiving Day, November 28th, was fittingly celebrated by the Liverpool District missionaries, who met at Blackburn for a turkey feast. Sister Shorrock prepared the repast.

On Wednesday evening, December 4th, the Liverpool Branch Relief Society held a sale of work and a social. Funds raised will be used for Christmas charity purposes.

At a baptismal service held at Burnley on November 23rd, four persons were baptized by Elders William Chaston and Earl B. Cragun; confirmations were given on the following day by Elders Chaston, Cragun, J. Blaine Freestone and local Elder Thomas Broughton.

London—On Thursday evening, December 5th, the South London Branch Relief Society held a very interesting and successful social, to raise funds for providing the poor and aged with Christmas baskets.

The North London Relief Society held a concert on Saturday, December 7th, at the Branch Hall. Eighty people were present, some of whom were friends and investigators. A small admission fee was charged and refreshments sold. The money realized in this way will be used to give the aged and needy Christmas remembrances.

On Friday evening, December 6th, President John L. Clarke delivered a lecture on the "Philosophy of 'Mormonism'" to the Luton Adult School. After the lecture proper, about an hour was given to the answering of questions. A great amount of interest was evidenced, and another invitation was given the speaker to lecture again on "Mormonism."

At a baptismal service held at the Hoxton and Haggerston Baths on December 12th, four persons were baptized by Elder Alton A. Linford; confirmations were given by President John L. Clarke, Elders Richard K. Knight and Myron D. Bitton. Two of those were the "firstfruits" of the summer campaign held by the London District missionaries in Luton.

Recently a Sunday School was organized in the newly-created Luton Branch, Sacrament meeting, Sunday School and M. I. A. activities are now in splendid running order in this new field.

On Wednesday evening, December 11th, the Holloway Relief Society

held a sale of work to raise funds for their Christmas charities. The program and refreshments provided were enjoyed by all attending. The sum realized will insure gifts of remembrance for those who are needy in the Branch.

Marking the conclusion of the Relief Society conferences which have been held in all branches of the London District, a spirited conjoint conference of the Watford and St. Albans Relief Societies was held in the Watford Branch Hall on Sunday evening, December 15th. There was a splendid attendance, and the program was given under the direction of the local sisters.

Manchester—An anti-“Mormon” lecture was given by a minister in Hyde, on December 4th. Missionaries and members attended, and were successful in giving the truth to all rational-minded persons who would inquire about the true doctrines of the Church.

At a baptismal service held in the Manchester Chapel on December 7th, three persons were baptized by Elders Wayne R. Nelson and Thomas R. Butterfield; confirmations were given by President Paul A. Peterson, Elders George E. Clark and Ralph C. Fletcher.

At the monthly union meeting of the Manchester District, held on Saturday, December 7th, in the Manchester Chapel, very favourable reports were given by Branch presidents, and an increase in the payment of tithes for the past month was noted. A social followed the meeting.

Newcastle—The Carlisle Branch, disorganized through the summer months, was reorganized at a conference held on December 1st. Renewed interest and enthusiasm were shown by all in attendance, and a good spirit prevailed. Missionaries present were President Weston R. Clark, Elders Ronald G. Carter, A. Fenton Smith and B. Kenneth Lunt. Testimonies were borne by local members.

A District bazaar was held in Sunderland on November 20th, which proved very interesting and successful. Stalls were conducted by the Relief Society and Bee-Hive members. A program was given, and refreshments and dancing followed. The proceeds will be used for the District needy this Christmas.

Officers and teachers of the southern part of the Newcastle District met in monthly union meeting at Middlesbrough on Sunday, December 8th. There was a marked increase in the attendance. A similar meeting is held each month for the northern part of the District. In this manner the auxiliary organizations are greatly stimulated in their activities.

Norwich—The Lowestoft Branch Relief Society held a jumble sale on December 12th, in connection with a social. Many of those in attendance were friends attending a “Mormon” meeting for the first time. The proceeds from the sale will be used to help furnish the new chapel.

Nottingham—On November 28th, the Nottingham District missionaries assembled at Gedling House, 42 Burns Street, Nottingham, and enjoyed a splendid Thanksgiving dinner. Later in the day a missionary social was held.

The Leicester Branch held a “Song Service” on Sunday, December 1st, in which the principles of the Gospel were portrayed through singing the Latter-day Saint hymns and anthems. Of the fifty-three persons in attendance, twenty-three were investigators. At this service it was

demonstrated that the Gospel may be preached effectively through our songs, for they touch the hearts of all people.

Sheffield—The Doncaster Branch Relief Society held a sale of work on November 30th. A very interesting program was given.

The Barnsley Branch M. I. A. members enjoyed a fancy dress social on Saturday, November 30th. A good program was given, after which refreshments were served.

Ulster—At a baptismal service held on September 14th, at Helens Bay, Ireland, one person was baptized by Elder Ellis J. Yardley, and confirmed by Elder Alma C. Pahner.

WELCOME, NEW YEAR!

RING, bells, ring, with your mellow din,
 Ring the old year out and the new year in!
 Like the voices of birds from the old gray spire,
 Let your silvery music rise higher and higher;
 Floating abroad o'er the hillside bare,
 In billows of sound on the tremulous air;
 Let it rise and fall with the fretful gale,
 Tell over the city and wood the tale;
 Say that to-night the old year dies,
 Bid the watchers look to the eastern skies,
 For the beautiful halo that tells afar
 Of the welcome rise of the New Year's star!

SELECTED

DEATHS

HOWARTH—Sister Elizabeth Howarth, of the Accrington Branch, Liverpool District, passed away on November 19th, at the age of seventy-six years. Funeral services were held under the direction of President Eugene Romney, Jr., who also dedicated the grave.

SOUTHWORTH—Sister Elizabeth Southworth, of the Preston Branch, Liverpool District, died on November 6th, after a prolonged illness. She was sixty-eight years of age at the time of her death.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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LIVERPOOL